THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*"—REV. 20: 12-13.

No. 42. Vol. LXIII. Thursday, October 17, 1901. Price One Penny.

PRESIDENT SNOW IS DEAD!

FULL OF YEARS AND GOOD DEEDS, OUR RESPECTED PROPHET, SEER AND REVELATOR GOES TO HIS REWARD.

"PRESIDENT SNOW just died, pneumonia; funeral Sunday.

"JOSEPH F. SMITH."

The sad intelligence contained in the above brief dispatch, reached us in Liverpool at 7:50 Friday morning, the 11th inst., having arrived from Salt Lake City something like five hours before. It told in as few words as possible, of the death of a noble soul, a worthy servant of God, whose illness must have been of very short duration. President Lyman being in London, the cable was repeated to him there, and immediately he replied, "We weep with you and all Israel." No further particulars being at hand, and none being expected for at least a week, our readers will be kept in suspense until such arrives, but may rest assured that when it does come, they will receive the benefit of a full report in these columns. Meanwhile we present, from the *Improvement Era* of June 1, 1899, the following beautiful sketch of President Snow's life and character, the same being from the pen of Elder Nephi Anderson:

In the year 1814 the State of Ohio was in the extreme "West," wild and sparsely settled. Here in the northeastern part of the state, in the small town of Mantua, Lorenzo Snow was born, April 3, 1814. Being the oldest

of three brothers, much of the responsibility and work of his father's family would naturally fall upon him; and we are told that he proved himself worthy of the trust. As a boy he was a great reader, and as a young man he was an earnest student, completing his schooling at Oberlin College.

At this time the Saints were building up the town of Kirtland, not far from Mantua. His sister Eliza was teaching school there, and at the close of his college course she invited him to come to Kirtland and attend a class engaged in the study of the Hebrew language. On the way to Kirtland he met Elder David W. Patten, who engaged him in conversation on the principles of the Gospel. This conversation deeply impressed the young man, and from that time a new field of thought was opened to his mind.

At Kirtland he became acquainted with the Prophet Joseph Smith. He was baptized by Apostle John Boynton, in June, 1836, and shortly after received a powerful testimony of the truth. Added to this were the many manifestations of the power of God which he witnessed in the meetings held in the Kirtland Temple.

In the spring of 1837 Lorenzo went on his first mission, traveling through Ohio "without purse and scrip." In 1838 the Snow family moved to Missouri, where they witnessed some of the outrageous scenes of mobocracy there enacted. From this point Elder Snow made another missionary journey through the states of Missouri, Illinois and Kentucky. While in the latter state he heard of the expulsion of the Saints from Missouri, and made his way to Kirtland, a distance of five hundred miles, which he walked in winter. The next two winters Lorenzo taught school in Portage County, Ohio.

In the spring of 1840 Elder Snow left Nauvoo for a mission to England. He traveled slowly eastward, mostly on the Erie Canal, and crossed the ocean in the steerage of a sailing vessel, the voyage lasting forty-two days. After laboring some time in Liverpool, Manchester and Birmingham, he was appointed to preside over the London Conference, in which capacity he labored until January, 1843, when he returned with a company of two hundred and fifty Saints. On his arrival at Nauvoo he was warmly received by the Prophet Joseph, who shortly after sent him on another mission to Ohio. While in this labor he heard of the martyrdom of Joseph and Hyrum, and returned to Nauvoo.

Up to this time Elder Snow was unmarried. His missionary labors had occupied his mind to the exclusion, seemingly, of matrimonial affairs. Some time before the Prophet's death Elder Snow had had a conversation with him about celestial marriage, in which the Prophet taught him the rightfulness of the doctrine of a plurality of wives, and now, not justifying himself longer in the neglect of this duty, he made up for lost time by taking two wives at the same time. He received his endowments with his wives in the Nauvoo Temple, and left with the exodus from Illinois, being a captain of ten when the company was organized by President Brigham Young. In the spring of 1847 he was appointed to preside at Pisgah, one of the temporary resting places of the Saints in their journey westward.

Here he organized the Saints, planned for their maintenance, and did much to alleviate the suffering attendant upon that memorable journey. The next year he moved to the mountains, arriving in Salt Lake City in the fall.

On February 12, 1849, Elder Snow was ordained a member of the quorum of the Twelve Apostles. At the October Conference, the same year, he was called on a mission to Italy. After visiting London and Paris, he arrived at Genoa, on June 25th, 1850. Here in the midst of Catholicism, it seemed impossible to gain an opening, and the task was indeed a discouraging one; but in the Piedmont Valley, among the Protestant Waldenses, the Elders began their work with considerable success. President Snow now issued a number of publications—"The Voice of Joseph," "The Ancient Gospel Restored," "The Only Way to be Saved." Under his direction the Book of Mormon was translated into Italian. From Italy the Gospel was sent to Switzerland, where a good opening was made.

While upon this mission President Snow planned some extensive missionary operations. He certainly was imbued with the spirit of "preaching the Gospel to every nation, kindred, tongue and people." Italy, Switzerland, Greece, Turkey, Russia, Malta, and even far-off India came under the vision of his mind's eye. He sent missionaries to Calcutta and Bombay, where branches of the Church were organized. At Malta many converts were made. While at the latter place, on his journey towards the east, he was released and called home, arriving at Salt Lake City, July 30, 1852.

In 1853, he was elected a member of the Legislature of Utah, which position he occupied for twenty-nine years, ten of which he was President of the council.

In the fall of 1853 Elder Snow was directed by President Young to locate fifty families in Box Elder County, and was appointed President of that Stake of Zion. Brigham City was founded and settlers invited to make their homes there. The Brigham City Mercantile and Manufacturing Association was organized. This was a system of co-operative enterprises somewhat in the spirit of the United Order, and which gave employment to a large number of people. Remembering that the country was new and unbroken, and its resources undeveloped, the greatness of the task will be seen; an idea of which may be gained when it is known that the following industries were put in operation and were successful for many years: a large woollen mill, a tannery, a boot and shoe shop, a hat factory, saw mills, blacksmith, tailor, furniture, wagon and tin shops. The value of the products of these industries in the year 1875 was about $260,000.

In 1864 Elder Snow became a member of a company of Elders sent to the Sandwich Islands on Church business. After reaching the islands, and while trying to go on shore through the surf, the boat containing Elder Snow capsized and he was thrown into the sea. After some time he was taken from the water, but to all appearance he was dead. The brethren worked over him for about an hour before life came back to his body.

In October, 1872, President Snow, with a party of tourists, visited Palestine, returning in July of the next year.

President Snow did not escape the persecutions for plural marriage. He was convicted on three counts, under the segregation ruling of the Utah courts, and served eleven months, until the ruling was declared invalid by the Supreme Court of the United States, when he was released.

At the general conference, April 7, 1889, Elder Snow was sustained as President of the Twelve Apostles. When the Salt Lake Temple was dedicated, April 6, 1893, he was appointed to preside in that sacred edifice.

At the conference held October, 1898, President Wilford Woodruff having died, Lorenzo Snow was sustained as President of the Church of Jesus Christ of Latter-day Saints in all the world.

"Godliness cannot be conferred, but must be acquired," says President Snow, and towards that end his life has truly been shaping. Herein lies the foundation, the basic principle, of Mormonism; that man is a child of God; that this life is a school of experience wherein to be tried, to be taught, to be developed in all the God-like faculties and attributes inherited from the Eternal Father.

The ideal, then, is not a one-sided development but a symmetrical growth of the whole. "The playing of many parts" must tend to that development, to which the Perfect must have attained. President Snow's spheres of action have been many, for we have seen him as student, teacher, missionary, writer, organizer of missions, pioneer, colonizer, a prisoner for conscience sake, Apostle, Temple President, President of the Church.

As a student, "hid up with his book," is a phrase that became proverbial of him in the household; and the habits thus early formed have served him well. As a teacher he gained a high reputation in managing wild country boys and bringing them up to a high degree of excellence in their studies.

As a missionary, he started at the beginning and has gone through the whole course. He must, therefore, be well acquainted with every phase of missionary life. On foot and alone in a newly settled country, without purse or scrip; enduring the long, weary ocean voyage of early days; in the cities of England, mingling with crowds of London, or presenting the Book of Mormon to Queen Victoria; in priest-bound, classical Italy; in the Alps of Switzerland; among the natives of the islands of the sea—surely every Elder in the Church may know that his President feels for him, because he can know of his travels and understand his situations.

As a writer, President Snow is closely akin to his gifted sister. His Gospel tracts have had a wide circulation. His letters, describing his travels and labors, abound in strong, beautiful language, and are replete with philosophical and historical allusions, and are often of a high, poetic order. Tullidge, the historian, says of one of President Snow's letters: "It is its beautiful enthusiasm, tenderness of spirit and tone, and the graphic eloquence of the description which constitute the charm of this gem of epistolary literature."

President Snow is essentially of a deeply spiritual nature, yet he has come in contact and struggled with the grosser elements of earth. Being one of the pioneers of the West, he must of necessity have passed through the hardships of those early days. Mormonism teaches a very close re-

lationship between the spiritual and the temporal. In President Snow spirituality is combined with an ability to grasp material situations. He has shown skill as an organizer in many ways, and especially in the industrial enterprises at Brigham City. Although these undertakings were not enduringly successful, the fact still remains that President Snow demonstrated to the world what can and might be done in the way of co-operation under more favorable circumstances than those under which he worked.

Then President Snow has been behind prison walls for the testimony of the truth. His life in the Utah Penitentiary was one of calm fortitude, showing to his brethren how to endure even this hardship in the spirit of Him whom they served. President Snow was seventy-two years old at this time, yet his name stands at the head of the list of those who declined to accept deliverance by repudiating their wives and children.

As Prophet, Seer and Revelator of the Church, President Snow has already shown that God always has the right man for the the right place. Although at this writing he is eighty-five years old, he attends to the duties of his office every day. The little storm through which the Church is passing does not disturb our captain. With a keen, alert eye and a firm hand he stands on the bridge, and under God's direction we shall see that the ship will get safely through the squall. Meanwhile, with much fervor the Saints may sing:

"We thank Thee, O God, for a prophet
To guide us in these latter days."

A characteristic of President Snow's sermons and writings is an unbounded faith—a reaching out towards the infinite, depicting the glory of man's estate, the possibilities and perfectness of his future. He is not satisfied with knowledge second-hand, a trait exhibited from the beginning. When he joined the Church he wanted a testimony for himself, and he got it. As President Snow often refers to this wonderful manifestation, his own account of it should be of interest. After detailing how he had pondered on the promised testimony, he says a spirit of darkness seemed to take possession of him; but he retired to his usual place of prayer—and now his own account:

"I had no sooner opened my lips in an effort to pray than I heard a sound just above my head like the rustling of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge as it was at that time imparted to my understanding. I received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fulness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water."

This manifestation was repeated for a number of nights in succession. "The sweet remembrance of these glorious experiences," continues President Snow, "from that time to the present brings them fresh before me, im-

parting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence."

President Snow's associates bear testimony that ever amid the hardships of pioneer life the gentleness of his character has always been prominent, while his charity is unbounded; and although firmness is one of his marked characteristics, yet he has a manner of quietly drawing others to his way of thinking.

Naturally the life experiences of such a man should mark themselves in the man himself; and who that has looked into the face of President Snow, observed these characteristic lines—the deep, keen eyes and finely modeled countenance, beaming with intelligence—can say aught but his must have been a life in the service of the Master?

So much, then, from the standpoint of a devotee, one who believes him to be a Prophet of God. What would a disinterested, unbelieving outsider say of such a man? Let me here quote the testimony of the Rev. Dr. Prentis, a student of human nature, who gives, unsolicited, the following pen sketch of President Snow:—

"YE ARE MY WITNESSES."

"Nothing is stranger in this strange world of inquiry and wonderment than the subtle power of the human heart to distil itself through and utter itself permanently in the human face. Every face is either a prophecy or a history. The tender grace of a baby's face commanding peace to the troubled waves of the mother's heart, is but a prophecy of the conquered peace of a noble life upon which that warm heart may later lean. The droop of the school girl's eye lash, the furrow of the student's brow, the compression of the youth's lips in the various trials of life, are all promises to the physiognomist of a tale that is yet to be told; but upon the countenance of the aged saint or sinner every line, every shade, every tracing speaks unerringly of a history of glorious triumph or disastrous defeat. Before the story is told and the character completed, regularity of feature, lines of texture, and delicacy of coloring may cover up from careless eyes the deadly work of spiritual destruction going on beneath the appearances; but when these have fallen like forest leaves in the autumn of life, and the hoar frost of winter whitens the head and furrows the smooth skin, the history of the life can no longer be hid, and men may read it as in an open book. By a subtle alchemy intractable to human control, the soul shines in the face, and the countenance is a monument of warning or a poem of benedictions. Whatever estimate man may place upon the claims of Jesus of Nazareth, His fiercest detractors have never challenged His perfect knowledge of what was in man. To no one was this power of the soul to distil itself into the lineaments of the face better known than to Him. Not to logical symmetry of doctrines, not to abstract beauty of truths revealed, but to the living beings who had 'walked with Jesus,' did the great Physiognomist appear as the best evidence of the power of the Gospel of peace. The face which speaks of a soul where reigns the Prince of Peace is his best witness. Now and then in a life spent in the study of men, I have found such a witness. Such was a face I saw to-day; saw where and when I least expected it; saw it in a business office, where great affairs are transacted, where grave responsibilities are borne, and where serious troubles come. I had expected to find intellectuality, benevolence, dignity, composure and strength depicted upon the face of the President of the Church of Jesus Christ of Latter-day Saints; but when I was introduced to President Lorenzo Snow, for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace; his presence a benediction of peace. In the tranquil depth of his eyes were not only the 'home of silent prayer,' but the abode of spiritual strength. As he talked of the 'more sure word of prophecy,' and the certainty of the hope which was his, and the abiding faith which had conquered the trials and difficulties of tragic life, I watched the play of

emotions and studied with fascinated attention the subtle shades of expression which spoke so plainly the workings of his soul; and the strangest feeling stole over me, that I 'stood on holy ground:' that this man did not act from the commonplace motives of policy, interest or expediency, but he 'acted from a far-off center.' I am accustomed to study men's faces, analyze every line and feature, dissect each expression, and note every emotion, but I could not here. What would be the use of my recording the earnestness of the brow, the sweetness of the mouth, and all my commonplace descriptive terms. The man is not reducible to ordinary description. If the Mormon Church can produce such witnesses, it will need but little the pen of the ready writer or the eloquence of the great preacher."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

City elections will be held in Utah the first week in November.

The output of Utah's mines for the month of September, is estimated to have exceeded two million dollars.

"Jack" Haverly, for many years the undisputed minstrel king of America, died in Salt Lake City, September 28th, of typhoid fever, aged 60 years.

During the Conference and Fair season, the Salt Lake Opera Company presented "The Wedding Day," the Misses Ferrin, Clark and Dwyer appearing in leading roles.

Elizabeth Westwood died at her home in Salt Lake the 25th ult., at the advanced age of 93 years. She had resided there since 1875, having emigrated from Bishop-Stortford, Herts., England.

Miss Ethel Ford, a talented young musician of Ogden, passed away on the 25th ult., a victim of typhoid fever. John Ellis, an early settler of Utah, and a native of England, died at his home there the same day, as a result of general debility.

The twenty-fourth Exposition under the auspices of the Deseret Agricultural and Manufacturing Society, opened in Salt Lake on Tuesday, October 1st. The society is presided over by Nelson A. Empey, and Septimus W. Sears is secretary.

The report of Clemens Herschell, the expert hydraulic engineer who has been investigating a contemplated irrigation scheme for the Utah Light and Power Company, is that a two billion gallon reservoir can be built in Ogden Canyon for the sum of $250,000.

Professor W. M. Wolfe, of the Brigham Young Academy exploring expedition, returned to his home in Provo on the 28th ult., his health having failed him on the journey. He left the main party in Guatemala, April 15th, and has spent the intervening time collecting valuable specimens.

Thomas E. Ricks, for many years President of the Fremont Stake of Zion, died at his home in Rexburg, Idaho, on Saturday, September 28, 1901, at the ripe age of 73 years. President Ricks arrived in Utah in the fall of 1848, and had been prominently connected with its history, and that of prosperous settlements in Idaho, ever since. His funeral was conducted from the Rexburg tabernacle on Monday, the 30th ult.

President Joseph F. Smith and party returned to Salt Lake on the 27th ult., from a trip through Idaho and the Yellowstone National Park. They report the Saints in the Teton and Jackson Hole valleys prospering, and say that these sections offer splendid inducements to young people desiring to make homes. Besides President Smith, the party included his sons Joseph R. and David A., Apostle John Henry Smith, President Thomas E. Bassett and Prof. H. M. Todd.

The happy children are the ones who obey. I am sorry for the household where the parents are not the companions of their children.—Roosevelt.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 17, 1901.

EDITORIAL.

DEATH OF PRESIDENT SNOW.—Israel's chieftain is dead! That faithful worker for righteousness who has presided over the Church of Jesus Christ of Latter-day Saints for just three years—our beloved President, Lorenzo Snow—passed to the great beyond on the evening of Thursday, October 10, 1901, at the advanced age of 87 years, 6 months and 7 days, the direct cause of death being pneumonia. With what suddenness the shock comes to us in this distant land, can hardly be realized, for the last word from home bore the pleasing intelligence that our revered leader, though somewhat enfeebled with the weight of years, was enjoying moderately good health, and was able to attend to the duties of his exalted calling. Now he is gone—gone to his reward—gone to mingle with his brethren who were called before, there to enjoy their companionship, and to win the prize which his good deeds have so abundantly merited. Doubtless his demise has touched the heartstrings of all Israel, for through his filial devotion to the cause of Truth, he had endeared himself to every one, and in the homes of the Saints of God the world over, there will be a feeling of sorrow that the Father in His infinite wisdom has seen fit to so order it.

President Snow, a sketch of whose life and character appears in another part of this issue, seems to have been held in reserve to do the work he has just finished. Like his brethren before him, his seems to have been a special calling, and how well he has discharged it, and how signally fruitful have been his efforts, is plainly evident in all departments of the Church to-day. During his incumbency as President of the Church in all the world, his whole aim seems to have been to free it from the bondage of debt—a task well nigh accomplished when he was summoned to the great beyond. In the past three years the Stakes of Zion have been increased and set in order, new mission fields have been opened up in foreign lands, old fields have been strengthened by additional help, and many other changes brought about which place the Church in a more settled and prosperous condition to-day than it has ever been since its organization. This work seems to have specially depended upon President Snow, as other work just as important and beneficial in its character, depended upon his illustrious predecessors; and its accomplishment in the evening of a well-spent life—one full of earnest and toilsome integrity to the cause of God upon the earth—seems a crowning effort, a stride definite and pronounced, towards the goal of eternal and everlasting life in the Father's Kingdom.

The history of the Church, as far as its official roster is concerned, has been one continual round of changes. One by one, faithful men of God have been called away. It seems but a short time since President Woodruff left us. Then President Richards was taken, then the beloved Dr. Maeser, then President Cannon, and now President Snow. These devoted workers for righteousness were all invaluable in their respective spheres—in life we felt that we could hardly do without them. But in due course they took their departure, and He who called them hence gave others as their successors, that the work of the Lord might be perpetuated in the earth. And so it is. Our respected sires who have borne the burden in the heat of the day must all depart, and their places, of trust and responsibility, must be filled by those remaining. Hence the need for progression in things spiritual, that each may take up the burden of his father and carry it on towards the grand and final consummation.

In the death of President Snow we weep with all Israel—not because he has been called hence, but because the Church loses a pillar of strength, and his family a kind, loving and devoted husband and father. May the Lord bless, comfort and strengthen them in their affliction.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

THE company which sailed on the *Commonwealth* a week ago, reached Queenstown in good health and spirits on Friday morning.

THE Norwich Conference report failed to reach us in time for publication, hence its non-appearance in this issue. In this connection clerks of conferences would do well to remember that the reports should arrive at this office not later than Tuesday morning in order to insure their appearance at the proper time.

MEMORIAL services in honor of President Lorenzo Snow, were held in the Liverpool branch hall on Sunday afternoon last. The speakers were President Henry M. O'Gorman and Elders Alex. Buchanan Jr., George Davis and Joseph Eckersley. Hymns appropriate to the occasion were nicely rendered by the congregation.

WITH next week's STAR we propose issuing a memorial sheet containing a very fine half-tone photo-engraving of President Lorenzo Snow, together with his autograph and an announcement of his birth and death. Those desiring extra copies should send in their orders immediately, as the supply will necessarily be limited to a number consistent with the orders received.

THE appearance in various parts of the world, of pretenders to divine honors, is a remarkable feature of the present time. The divine word cautions believers in the last days against such impostors. They have not been so numerous at any time since the overthrow of the Jewish common-

wealth as they are now, and their appearance may be taken as an indication of the approaching end of the present era and the beginning of a new.—*Deseret News.*

A VALUABLE archæological find has just been made near the ancient town of Novgorod, in the province of that name, on the banks of Lake Ilmen. The articles found include hundreds of flint arrowheads, spearheads, axeheads of slate, flint fish hooks, and an enormous mass of crockery and similar fragments ornamented in the same style as those found previously in other parts of the same province. The discovery has been made by M. Peredolsky, of St. Petersburg University, a son of the archæologist who originally studied this province, and always insisted upon the existence in the neighborhood of Lake Ilmen of a numerous population during the stone age, a theory which thus receives satisfactory proof. The articles found are all of a class and date indicating the existence of a considerable tribe which must have either been wiped out or have migrated to other regions before attaining any higher state of culture than that of the stone age.

W. B. WESTLAKE of Marion, Indiana, has this to say about the "Mormons": "I was much interested in the Mormon Church and the Mormon people. The Church is wealthy, and it seems to me its practices might be generally emulated with good effect. The Mormons are somewhat exclusive in private life, but mix with the gentiles freely in business and large social affairs. Many of them are rich, and, as a people they are gentle-mannered, considerate and polite. You like them because you can't help it. The polygamy question is less a bugbear in Utah than it is down at Delphi, where Charley Landis holds sway. As an institution it seems never to have been offensive, because it was a part of the religion. The younger Mormons seem to regard its passage as a matter of small importance, and take no note of it. If polygamy is practiced in Salt Lake now, it is along the same lines as it is practiced in Marion. In fact, after being in Utah, I would advise the reformers to start in at least as far east as Indiana."

RELEASES.—Elders Edward E. Jenkins, Francis T. Bailey and William B. Dougall of the London Conference, and Francis F. Smith of the Nottingham Conference, have been honorably released to return home by the s.s. *New England*, leaving Liverpool the 24th inst.

Elder John Cook of the Manchester Conference was honorably released some time ago, and sailed for home on Thursday, the 10th inst., but through an oversight the announcement was omitted in previous issues of the STAR.

Elder Thomas C. Greaves of the Liverpool Conference has been honorably released on account of matters requiring his personal attention at home. He sailed by the s.s. *Norseman* on Wednesday, the 16th inst.

CONFERENCE NOTICE.—The Leeds Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Temperance Hall, Chapel

Street, off Leeds Road, Bradford, on Sunday, October 27, 1901, services commencing at 10:30 a.m., and 2:30 and 6:30 p.m. All are invited.

DEATH OF ELDER HENRY ROBERT JAMES.

Once more it becomes our painful duty to announce the death of a faithful worker in the mission field, Elder Henry Robert James of Logan, Utah, having passed away at Liege, Belgium, October 10, 1901, at 2:33 a.m., of pneumonia. His illness was announced in our last issue in a letter from President Sylvester Q. Cannon, but the conviction was there expressed, on the authority of the physician, that with good attention he would be all right in a few days. As will be seen from appended correspondence, Elder James did rally from his initial attack, only, however, to grow worse later on, his illness gradually increasing until he was taken off. Word of his demise was received at this office early Thursday morning, the 10th inst., and immediately President Cannon was instructed to have the body carefully clothed and embalmed preparatory to its shipment home. Two days later we received the following from President Cannon, his letter having been written between Rotterdam and Brussels, and bearing date of October 10, 1901, 9:30 a.m.:

"I have just sent you a few minutes ago, a cablegram announcing the very sad news of the death of Elder Henry Robert James from Logan, Utah, at Liege, Belgium, this morning, of pneumonia. I had just received a telegram from Elder Charles P. Beus, President of that Conference, when I cabled you. No particulars were given but from word received yesterday afternoon he was afflicted with pneumonia. Brother James was taken sick on Sunday, September 29th, having, supposedly, cramp in his stomach. This continued for two or three days slightly; then it became worse and a doctor was called who thought it at first appendicitis, but after a careful examination pronounced it inflammation of the bowels. Saturday I received word that he was serious and went down on Sunday. I found him considerably better and his sickness was then pronounced jaundice, which the doctor said was not so dangerous, and from which he thought in two or three weeks he would be all right. I remained for two days and he was then so improved that I felt to return, as I had considerable to do. Last night, however, word came that pneumonia had set in, and there was little hope. Then this morning the bad news of his demise came. During the time of his sickness the missionaries and Saints have been fasting and praying for him, notably last Sunday, and for a time his improvement was noticeable. I am now on my way there. The address is Quai de l' Ourthe, 9, Liege, Belgium. Expect to arrive about 3:30 p.m. I will make arrangements for the placing of the body in a hermetically sealed coffin, as doubtless it will be desired that it be sent to Utah. If so it will doubtless be necessary that an Elder from here accompany it. Everything possible has been done by the missionaries and friends at Liege."

On Monday morning the 14th inst., we received another letter from

President Cannon, this being written at Liege, Belgium, and bearing date of October 11th. In it he says:

"I telegraphed you yesterday the very sad news of the death of Elder Henry Robert James in this city, and on my way down I wrote you a hasty letter telling something of his sickness. The facts of his sickness are these: On Sunday, September 29th, he had some pain in the region of his stomach, which was supposed to be a sort of cramp. This continued with him, growing slightly worse, until the following Tuesday night, when the pains became more acute. A doctor was called who, after a careful examination, pronounced the sickness inflammation of the bowels and indigestion. Brother James grew constantly worse until Saturday, October 5th, when his condition became dangerous. Sunday morning jaundice set in. That day the missionaries and Saints in various parts of the mission remembered him specially in their fasting and prayers, and I came down to visit him. He was administered to, and that evening felt much better; in fact, he talked of getting up the next morning and going to continue his labors. His improvement continued until Tuesday morning, when I left. That evening, however, he became somewhat worse, and the following morning the doctor pronounced the beginning of pneumonia, following jaundice, and said there was little hope. That afternoon one of the best physicians of Liege was called, who pronounced it the same. Brother James during that day was considerably out of his mind, at times raving, and during the evening the suffering increased. At intervals it was terrible to see the way he suffered. Wednesday evening he said to Elder Beus who was with him, who was, however, not sure whether he was in his right mind or not, 'I am going to leave you.' Brother Beus said, 'No, you are going to remain here.' He repeated, 'I am going away. You are trying to keep me here, but I am going away at half-past two.' About midnight he calmed down somewhat, and from then on until death occurred at 2:33 Thursday morning, October 10th, he gradually became quieter and weaker. A short time before his death his breathing became very bad. I telegraphed you that his death occurred about 7 a.m. From the telegram received I understood that it had just occurred, when in fact it was earlier. When I arrived here yesterday the body had been washed and dressed in garments and a suit of white underclothing, white socks, and a white shirt. It will be placed in a zinc case and hermetically sealed for shipment home.

"The doctor who has attended Elder James was very friendly to him, and is to the missionaries generally, and his services have been given without charge; in fact, he would not accept pay. Likewise, in the case of the eminent physician who accompanied him on two occasions. He explained to him the nature of the missionary's labor, and he in turn charged nothing for his services. The American Consul will seal the coffin and give us a certificate. We obtain certificates from the doctor and from the city, and a permit to transport the body. In all these things we have received the utmost kindness and courtesy, and we feel that the Lord has truly opened the way for the satisfactory accomplishment of this business. I think it will be best to have the body shipped from here to Antwerp, and probably from there to Liverpool. I should like very much to learn from you what

would be the best route to be taken, and when the body could be shipped; in case it were to be sent from Liverpool, when it will be necessary that it should arrive there. I have cabled President Snow."

Words cannot express the sorrow we are led to feel, at the untimely taking off of this worthy young man. He had been in the mission field but a short period, having arrived in Liverpool, June 13th last, still in that length of time he had demonstrated his fidelity to the cause of truth, and had won the love and admiration of his fellow missionaries and the Saints generally. With what keenness the blow will fall upon his loved ones at home, is best realized by those who have experienced such a loss; but as Saints of the Most High they can take consolation from the fact that he passed away clad in the armor of righteousness, nobly and valiantly striving for the advancement of the work of the Lord, in whose service he had enlisted. Elder James was 23 years of age and unmarried. May our Heavenly Father bless and comfort his kindred, in this their hour of deep and poignant sorrow.

THE "MORMON" DOCTRINE OF DEITY.

[*Continued from page 660.*]

Again, the Holy Ghost is spoken of in the Scriptures as God. I think, perchance, the clearest verification of that statement is to be found in connection with the circumstance of Ananias and his wife attempting to deceive the Apostles with reference to the price for which they had sold a certain parcel of land they owned, which price they proposed putting into the common fund of the Church; but selfishness asserted itself, and they concluded to lie as to the price of the land, and only consecrate a part to the common fund. When Ananias stood in the presence of the Apostles, Peter put this very pointed question to him: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God." To lie to the Holy Ghost is to lie to God, because the Holy Ghost is God. And frequently in the Scriptures the Holy Spirit is spoken of as God.

These three, the Father, Son and Holy Ghost, it is true, are spoken of in the most definite manner as being God; but the distinction of one from the other is also clearly marked in the Scriptures. Take that circumstance to which I have already alluded—the baptism of Jesus. There we may see the three distinct personalities most clearly. The Son coming up out of the water from His baptism; the heavens opening and the Holy Spirit descending upon Him; while out of heaven the voice of God is heard saying, "This is my beloved Son, in whom I am well pleased." Here three Gods are distinctly apparent. They are seen to be distinct from each other. They appear simultaneously, not as one, but as three; and however completely they be one in spirit, in purpose, in will, they are clearly distinct as persons—as individuals.

In several instances in the Scriptures these three personages are accorded equal dignity in the Godhead. An example is found in the commission which Jesus gave to His disciples after His resurrection, when He sent

them out into the world to preach the Gospel to all nations. He stood in the presence of the eleven and said:

"All power is given unto me in heaven and in earth.
"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Each of the three is here given equal dignity in the Godhead.

Again, in the Apostolic benediction:

"May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all."

On one occasion Jesus, in one particular at least, came very nearly exalting the Holy Ghost to a seeming superiority over the other personages in the Godhead, for He said:

"All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.
"And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

I take it, however, that this seeming superior dignity accorded to the Holy Ghost by the Son of God, is owing to the nature of the third personage in the Trinity, and the kind of testimony He can impart unto the soul of man because of His being a personage of spirit—a testimony that is better than the seeing of the eye, more sure than the hearing of the ear, because it is spirit testifying to spirit—soul communing with soul—it is the soul of God imparting to the soul of man; and if man, after receiving that witness from God shall blaspheme against it, farewell hope of forgiveness for such a sin, in this world or in the world to come!

These three personages are of equal dignity in the Godhead, according to the teachings of the New Testament, which teachings, I pray you keep in mind, we most heartily accept.

This simple Christian teaching respecting the Godhead gave birth to what in ecclesiastical history is called, "The Apostles' Creed." A dim, vague tradition hath it that before the Apostles dispersed to go into the world to preach the Gospel, they formulated a creed with respect to the Church's belief in God. Whether that tradition be true or not, I do not know, and for the matter of that it makes little difference. Suffice it to say that the "Apostles' Creed" for two centuries expressed the faith of the early Christians upon the question of God. It stands as follows:

"I believe in God, the Father, Almighty; and in Jesus Christ, His only begotten Son, our Lord, who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, arose from the dead on the third day, ascended to the heavens, and sits at the right hand of the Father, whence He will come, to judge the living and the dead; and in the Holy Ghost."

This was the first formulated creed upon the subject of the Godhead; and the ancient Saints were content to allow this expression of their belief in God to excite their reverence without arousing their curiosity as to the nature of God. Happy, perhaps, for this world, certainly it would have contributed to the honor of ecclesiastical history, had this simple formula of the New Testament doctrine respecting God been allowed to stand

sufficient until it should please God to raise the curtain yet a little more and give definite revelation with respect of Himself and His own nature. But this did not satisfy the so-called Christians at the close of the third and the beginning of the fourth century. By a succession of most bitter and cruel persecutions, the great, strong characters among the Christians by that time had been stricken down, and, as some of our historians record it, only weak and timorous men were left in the Church to grapple with the rising power of "science," falsely so-called. For a long time the paganization of the Christian religion had been going on. The men who esteemed themselves to be philosophers must needs corrupt the simple truth of the "Apostles' Creed," respecting the three persons of the Godhead, by the false philosophies of the Orient, and the idle speculations of the Greeks; until this simple expression of Christian faith in God was changed from what we find it in the Apostles' Creed to the Athanasian creed, and those vain philosophizings and definitions which have grown out of it, and which reduce the dignity of the Godhead to a mere vacuum—to a "being" impersonal, incorporeal, without a body, without parts, without passions; and I might add without sense or reason or any other attribute—an absolute nonentity, which they placed in the seat of God, and attempted to confer upon this conception divine powers, clothe it with divine attributes, and give it divine honors!

Let us now consider the form of God. In those scriptures which take us back to the days of creation, when God created the earth and all things therein—God is represented as saying to someone:

"Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him; male and female created He them."

Now, if that were untouched by "philosophy," I think it would not be difficult to understand. Man was created in the image and likeness of God. What idea does this language convey to the mind of man, except that man, when his creation was completed, stood forth the counterpart of God in form? But our philosophers have not been willing to let it stand so. They will not have God limited by form. They will not have Him prescribed by the extensions of His person to some line or other of limitation. No; He must needs be in His person, as well as in His mind or spirit, all-pervading, filling the universe, with a center nowhere, with a circumference everywhere. We must expand the person of God out until it fills the universe. And so they tell us that this plain, simple, straightforward language of Moses, which says that man was created in the image of God—means, not the image of God's personality, but God's "moral image!" Man was created in the moral image of God, they say.

It is rather refreshing in the midst of so much nonsense that is uttered upon this subject in order to hide the truth and perpetuate the false notions of a paganized Christianity, to find now and then a Christian scholar who rises up out of the vagaries of modern Christianity and proclaims the straightforward truth. Let me read to you the words of one such—the Rev. Dr. Charles A. Briggs; and this note will be found in the Manual that your Improvement associations will use the coming

winter. It may be said, of course, by our Presbyterian friends, that Dr. Briggs is a heretic; that he has been cast out of their church. Grant it; but with open arms he has been received by the Episcopal church and ordained into its priesthood; and has an influence that is considerable in the Christian world, notwithstanding the door of the Presbyterian church was shut in his face. But however heretical Dr. Briggs' opinions may be considered by his former Presbyterian brethren, his scholarship at least cannot be challenged. Speaking of man being formed in the image and likeness of God, he says:

"Some theologians refer the form to the higher nature of man (that is, to that moral image in which it is supposed man was created); but there is nothing in the text or context to suggest such an interpretation. The context urges us to think of the entire man as distinguished from the lower forms of creation, that which is essential of man and may be communicated by descent to his seed—the bodily form—cannot be excluded from the representation." (Messianic Prophecy (Briggs), p. 70).

I say it is rather refreshing to hear one speak like that whose scholarship, at least, is above all question. And yet still another voice from one who stands high in scientific circles, one who has written a work on the Harmony of the Bible and Science, which is a most valuable contribution to that branch of literature. The gentleman I speak of is a Fellow of the Royal Astronomical Society, and principal of the College at Highbury New Park, England. On this subject of man being formed in the image of God, he says:

"I think the statement that man was made in the Divine image is intended to be more literal than we generally suppose; for judging from what we read throughout the Scriptures, it seems very clear that our Lord, as well as the angels, had a bodily form similar to that of man, only far more spiritual and far more glorious; but which, however, is invisible to man unless special capabilities of sight are given to him, like that experienced by Elisha's servant when, in answer to the prophet's prayer, he saw the heavenly host surrounding the city of Dothan."

[TO BE CONTINUED].

DIED.

BEDFORD.—In Provo City, Utah, September 24, 1901, Herbert Hamilton Bedford, late of Shipley, Yorkshire, England; aged 33 years.

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EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.